

St. Augustine
Catholic Church & School
Celebrating Over 100 Years of Catholic Tradition



From the beginning of creation, God made them male and female.
For this reason a man shall leave his father and mother
and be joined to his wife, and the two shall become one flesh.

MARK 10:6-8



Detail, Anonymous, *The Creation of the World*, Germany, c. 1170s

TWENTY·SEVENTH SUNDAY
IN ORDINARY TIME
OCTOBER 3, 2021

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Love, Relationships, and the Throwaway Culture

One can tell a lot about how people think about something by the type of humor they create about it. Take human relationships, particularly marriage, for instance, the subject of today's readings. I went online recently, typed in *marriage jokes* and this is a very small, but representative, sample of what came up.

All marriages are happy – it's the living together afterward that causes all the problems. Marriage means commitment. Of course, so does insanity. Marriage is a mutual relationship – if both parties know when to be mute. Marriage is like a hot bath. Once you get used to it, it's not so hot. Getting married is very much like going to the restaurant with friends. You order what you want, and when you see what the other person has ordered, you wish you had ordered that.

Pope Francis has often lamented the rise of the “throwaway” culture, in which *human beings are themselves considered consumer goods to be used and then discarded*. This throwaway attitude even affects what should be our most intimate and stable relationships, like marriage, which our secular culture often characterizes, even if humorously, as marked by unwanted intimacy, insanity, lack of communication, indifference, disagreements, infidelity and, more likely than not, divorce. Today's readings, however, paint a very different vision of what God intended our relationships with each other to be, especially in the sacrament of marriage.

Genesis relates the second of the two creation narratives, the first being the six-day creation story. Today's version focuses generally on the need we human beings have to be in relationship with one another (*It is not good for man to be alone*) and particularly on the union of a man and a woman in marriage (*That's why a man leaves his father and mother and clings to his wife, and the two of them become one flesh*). God creates us out of love for love, for relationship.

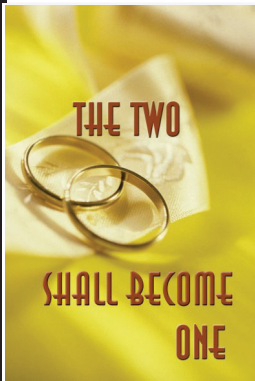
Genesis paints a very intimate picture of what the relationship between a husband and wife should be. God wants us to have a *suitable partner*. Although the English translation uses the word “partner,” the original Hebrew version used the word *ezer* (helper). The sense is that God wants us to have someone who will be our support and strength, someone who will help us fulfill the purpose for which God created us – to experience his profound and mysterious love by sharing it with others.

The *helper* God gives us is not meant to be our subordinate. In the ancient near East culture, in which *Genesis* was composed, the word *rib* also meant *life* because it was near a person's *heart*. The sense is that God creates woman out of the man's *life* and *heart*. Therefore, each is to be the other's helper in the same way that God is our helper. Together, husband and wife are a sign of the unity between God and his people. Together, husband and wife share in God's creative action to bring life into the world. For this reason, the man says: *At last, this one is bone of my bones and flesh of my flesh*, and he is immediately smitten with her.

Why, then, all the jokes about marriage that cast it in such imperfect light? The marriage covenant, like any vocation that is faithfully lived, is hard to live, and when you add children to the picture, it just gets all that much more challenging. Marriage is a series of willing and loving compromises between individuals who no longer live solely for themselves, but for each other. Marriage is a sharing so intimate that personal privacy and ego take a back seat; it is a bond which requires no small amount of suffering. As *Hebrews* reminds us, God became one of us in Jesus Christ, so that through his suffering, dying, and rising, we might be consecrated and brought to perfection and glory. By God's grace, the suffering experienced in our relationships, especially in marriage, leads not to a dead end but rather to conversion, forgiveness, renewal, and growth.

This Catholic vision of marriage – indeed, of all relationships -- is absolutely opposed to the throwaway culture that surrounds us. We are not consumers who treat each other as commodities to be exploited and then discarded when we tire of each other. Rather, we are disciples of Jesus Christ, who calls us his brothers and sisters. We are disciples who consider each other as a unique and amazing gift that God has placed in our life, a gift for which we are eternally and humbly grateful. It is a gift that, if accepted with love and treated with respect, does not grow old and fade, but rather matures with age and, like a rare vintage, reveals new facets of itself over time.

In the mutual love of husband and wife, God's faithful and eternal love for the human person manifests itself, a relationship that is not a fusion of selves, but a unity that recognizes and respects diversity. It is an equal partnership of “suitable helpers” who live not for themselves but for each other, and in so doing become a sign of the kingdom of God who *blesses us all the days of our lives*.



TODAY'S READINGS

First Reading —The man said, “This one is bone of my bones and flesh of my flesh; this one shall be called ‘woman’” (Genesis 2:18-24).

Psalm — May the Lord bless us all the days of our lives (Psalm 128).

Second Reading —He who consecrates and those who are being consecrated all have one origin (Hebrews 2:9-11).

Gospel — Whoever does not accept the kingdom of God like a child shall not enter it (Mark 10:2-16 [2-12]).

The English translation of the Psalm Responses from Lectionary for Mass © 1969, 1981, 1997, International Commission on English in the Liturgy Corporation. All rights reserved.

St. Augustine Mass Schedule

Sunday Mass (in the Church)

- ◆ Mass in English on Sunday @ 9am & 11am
- ◆ Mass in Spanish on Sunday @ 1:00pm

Sunday Mass (in the Parking Lot)

- ◆ Mass in English on Sunday @ 5:00pm

Weekday Mass (in the Church)

- ◆ Mass in English on Mon, Tues & Fri @ 5:30 pm
- ◆ Mass in English on Wed & Thurs @ 8:00 am

Sacrament of Reconciliation

(Held in the St. Ambrose & Our Lady of Guadalupe Rooms in the Parish Center, not in the Church)

- ◆ 4:00 PM to 5:00 PM, Mondays and Wednesdays
- ◆ 3:30 PM to 4:30 PM, Saturdays.

For information about Baptisms, Weddings, Funerals, Quinceaneras and other celebrations, please contact the Parish Office (310) 838-2477.

COVID-19 Prayer of Solidarity

For all who have contracted coronavirus,
we pray for care and healing.

For those who are particularly vulnerable,
we pray for safety and protection.

For all who experience fear or anxiety,
we pray for peace of mind and spirit.

For affected families who are facing difficult
decisions between food on the table or public
safety,

we pray for policies that recognize their plight.

For those who do not have adequate health
insurance,

we pray that no family will face financial
burdens alone.

For those who are afraid to access care due to
immigration status,

we pray for recognition of the God-given
dignity of all.

For our brothers and sisters around the world,
we pray for shared solidarity.

For public officials and decisionmakers,
we pray for wisdom and guidance.

Father, during this time may your Church be a sign
of hope, comfort and love to all. Grant peace. Grant
comfort. Grant healing. Be with us, Lord. Amen.

St Augustine Parish Mission Statement

In following the teachings of Jesus Christ, St Augustine Parish lives and radiates the love of God through prayer and action. We strive to accomplish this mission by fostering our Catholic identity, joyfully celebrating the sacraments together as a diverse community, and recognizing and promoting social justice.

Offertory Information during time of limited Masses:

We thank you for the many calls of appreciation that we can still gather together as a parish community as best we can. We are grateful for your willingness to support St. Augustine financially during these challenging times. As we transition back into the church, our mass schedule will still be limited and we will continue with our operational expenses. With this in mind, let me offer you a few of options on what to do with your offertory envelopes:

1. You may mail your offertory envelopes into St Augustine Church. The address appears at the bottom of this bulletin. Or you may drop off your envelopes at the Parish Office.
2. If you feel comfortable, you may move to *Online Giving*. This may be done on a regular basis by creating an on-line account, or you may do a one time “quick give”. Please visit our parish website or go to: <https://st-augustine-church.org/online-giving>. Thank you for your support!

Parish Contacts

Pastor:

- Rev. Christopher Fagan
(310) 838-2477 x203

Associate Pastor:

- Rev. Esteban Marquez
(310) 838-2477 x204

In Residence

- Bishop Thomas J. Curry
(310) 838-2477
- Rev. Lawrence Shelton
(310) 838-2477

Deacon & Business Manager

- Rev. Mr. Sonal Seneviratne
(310) 838-2477 x206
Businessmgr@staugustineadla.org

Business Office

businessoffice@staugustineadla.org

Reception/Front desk:

(310) 838-2477 x201

School Principal:

- Dr. Beate Nguyen,
(310) 838-3144

Faith Formation:

(310) 838-2477 x209

S.A.V.E.S.:

- Marie Brown
(310) 838-2702

Knights of Columbus

- John Harrison
(619) 917-0909 / john.amloc@gmail.com

Bereavement Ministry

(310) 838-2477

Society of St. Vincent de Paul

(424) 209-2050

Wedding & Quinceañera Coordinator

(310) 838-2477 x211

Mass Intentions



**October 2
to
October 10**

Saturday, October 2

8:00 AM -

Sunday, October 3

9:00 AM - Camila Lim †
11:00 AM - Virginia Vinluan †
1:00 PM - Souls in Purgatory †
5:00 PM - Rob Grettler and Kevin Ortiz

Monday, October 4

5:30 PM - Souls in Purgatory †

Tuesday, October 5

5:30 PM - Joseph and Margarita Hiram

Wednesday, October 6

8:00 AM - Ofelia Romero †, Amado Romero †, Leo Romero †
5:30 PM - Layla and Mounir Gad

Thursday, October 7

8:00 AM - Fernando Busuego III †
5:30 PM - Ramil Apino †

Friday, October 8

5:30 PM - Luz Enriquez † & Lilli Papenguth †

Saturday, October 9

8:00 AM -

Sunday, October 10

9:00 AM - Francesca Saunders †
11:00 AM - Olga Briggs †
1:00 PM - Martha Ramirez
5:00 PM - Max Reynoza †

Please remember the following in your prayers:

For those who have asked for prayers, for themselves, or for others, especially: Marian Rabidoux, Paul Rabidoux, Claud "Barry" Barrett Sherwood Jr., Raouf Salib, Nalin Jayasundera, Joan Cowan Foley, Ana Dow, Susan Miramontes, Raymond Elias, Alma Santiago, Rio Villamar, Bertha Soletto, Mark Keefer, Jose Moreno Garcia, Nishantha Seneviratne, Wilfred Jayasuriya, Jessica Aguilar, Teresa Lopez.

For those who have died, that God will raise them on the last day, especially: Erlinda Diel, Angel Robert Rangel, Eleanor D. Litonjua, Carlos H. Moreno, Arturo Zamora, Max Reynoza, Armond Booth, Loribelle Achacoso, Brenda Palomo, Rosie Palafox, Delfino Rodriguez, Aboud Zeyadeh, Lili Papenguth, Robert Collins, Xóchitl Hortencia Coronado de Muñoz, Carlos Alvarez, Antonia Martin, Maria Luz Casares Neira.

STEWARDSHIP CORNER *Reflections on Sunday readings in the context of Stewardship.*

"So out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name." (Genesis 2:19)

The creation story reminds us of two important points. First, since the start, God has put the entire world into our care. Second, stewardship has been around since the beginning of mankind, it isn't something recently invented by the Church. Just as past generations built our Church, it is now our responsibility to continue to nurture and develop these gifts for future generations.

STEWARDSHIP: A catholic way of life...



Hospitality - Faith - Discipleship

Faith Formation Registrations for 2021/2022

The Faith Formation program has delayed its start date to October 17, 2021, thereby allowing more time for registration. Please take advantage of this extension to register your child for their continued journey of faith formation and celebration of their sacraments. Registration Forms will be available on Sundays after Mass from 10:00 am – 2:00 pm in the plaza; and in the Parish Center on Monday—Saturday from 10am—2pm. To register your child, you must fill out the registration form, and provide the proper documentation, along with a minimum deposit of \$60.00. Acceptable forms of payment are cash (exact amount only) or check (made payable to St. Augustine Church). Registration will end on October 10th to allow for classes to begin on October 17th.

October 2021 - Overview for the Month & Feasts

The month of October is dedicated to the Holy Rosary. The Memorial of Our Lady of the Rosary, also known as Our Lady of the Holy Rosary or Our Lady of Victory is celebrated on October 7. October falls during the liturgical season known as Ordinary Time, which is represented by the liturgical color green. This symbol of hope is the color of the sprouting seed and arouses in the faithful the hope of reaping the eternal harvest of heaven, especially the hope of a glorious resurrection.

This month the main liturgical feasts are St. Thérèse (October 1), Guardian Angels (October 2), St. Francis of Assisi (October 4), St. Faustina (October 5), St. Bruno (October 6), Our Lady of the Rosary (October 7), St. John XXIII (October 11), St. Callistus I (October 14), St. Teresa of Jesus (October 15), St. Hedwig and St. Margaret Mary (October 16), St. Luke (October 18), St. Isaac Jogues, St. John de Brébeuf and Companions (October 19), St. Paul of the Cross (October 20), St. John Paul II (October 22), and Sts. Simon and Jude (October 28) .

The feasts of St. Ignatius of Antioch (October 17) and St. Anthony Mary Claret (October 24) are superseded by the Sunday liturgy.

All Hallows' Eve or Halloween heralds the month of November with emphasis on the Communion of Saints, especially the Church Suffering (the Poor Souls in Purgatory) and the second coming of Christ or parousia. This last day of October on the secular calendar is second only to Christmas in commercial preparations. The secular festivities center on ghouls, witches and devils, but the Christian counterpart focus on the communion of saints. As Christians living a "Catholic Culture", we should try to explore the Christian roots of the Halloween festivities.

Lector Training BEGINS October 12th.

Do you hear God calling in your hearts to help fulfill your baptismal promise of evangelizing the good Word? The St. Augustine community is in need of enthusiastic parishioners to join the Lector ministry.



Many of our current lectors say that being a lector has always brought a great joy to their life and continues to strengthen their faith, especially in the context of what it means to be a disciple and serve our community - whether it be through proclaiming the word, greeting others, or setting up for Mass. If you would like to be a part of a community that cares for and serves one another in these good and challenging times, please consider becoming a lector.

Readers are needed for 8am & 5:30pm weekday Masses and for weekend Masses, especially the current 5pm Sunday celebration. If you are interested, please contact: lectorministry@staugustineadla.org or call the Parish office for more information.

We look forward to your giving of time and talent to this ministry.

You're invited to pray with us.

7th Annual Multilingual Candlelight Rosary for Peace, Protection & Healing



**Tuesday, October 12, 2021
6:30 p.m.**

Drive-In Candlelight Rosary at the Parking Lot

Invite your family and friends to pray for peace,
protection and healing in our lives and the world!

Please drive into the parking lot and stay in your car.
Prepare your car as a "sacred space" for your household unit,
where your family gathers safely to pray with our faith community!

Bring your own rosaries and flameless (fake) candles!



Student-led by St. Augustine School

Estás invitado a orar con nosotros.

**7to. Rosario y vigilia con velas
anual multilingüe
por la paz, la protección y la sanación**



**Martes Octubre 12, 2021
6:30 p.m.**

Rosario a la luz de las velas (en el estacionamiento/automóvil)

Invite a su familia y amigos a orar por la paz,
protección y sanación en nuestras vidas y en el mundo!

Conduzca hasta el estacionamiento y permanezca en su automóvil.
Prepare su automóvil como un "espacio sagrado" para su unidad
doméstica, donde su familia se reúne de manera segura
para orar con nuestra comunidad de fe!

¡Traiga sus propios rosarios y velas sin llama (falsas)!



Dirigido por estudiantes por la escuela St. Augustine



Archdiocese of Los Angeles

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Boulevard

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California
90010-2241

STATEMENT ON RELIGIOUS EXEMPTION FOR VACCINATION AGAINST COVID-19

The Archdiocese of Los Angeles, in accordance with the Vatican and the United States Conference of Catholic Bishops (USCCB), recommends that all members of the Catholic community, who are able to receive a COVID-19 vaccine, should do so.

“Receiving one of the COVID-19 vaccines ought to be understood as an act of charity toward the other members of our community. In this way, being vaccinated safely against COVID-19 should be considered an act of love of our neighbor and part of our moral responsibility for the common good.” -USCCB, Moral Considerations Regarding the New COVID-19 Vaccines

Since the vaccinations for COVID-19 have been found morally acceptable to protect the lives and ensure the health of all in our communities, the Archdiocese will not provide religious exemptions to receiving a vaccine against COVID-19. Parishes are not to provide religious exemption letters regarding the COVID-19 vaccination.

The following links might be helpful in understanding the morality of receiving the vaccine:

https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_202012_21_nota-vaccini-anticovid_en.html

<https://www.usccb.org/news/2021/us-bishop-chairmen-doctrine-and-pro-life-address-use-johnson-johnson-covid-19-vaccine>

<https://www.catholic.org/CCC-vaccine-moral-acceptability>

Let us continue to pray for all who have died from this terrible illness, for their loved ones who are experiencing the pain of loss, and for all who continue to work diligently to care for the sick and serve all in need during these challenging times.

DECLARACIÓN SOBRE LA EXENCIÓN RELIGIOSA PARA EVITAR VACUNARSE CONTRA EL COVID-19

La Arquidiócesis de Los Ángeles, de acuerdo con el Vaticano y la Conferencia de Obispos Católicos de los Estados Unidos (USCCB, por sus siglas en inglés), recomienda que todos los miembros de la comunidad católica que puedan recibir la vacuna del COVID-19 lo hagan.

“Recibir una de las vacunas para el COVID-19 debe entenderse como un acto de caridad hacia los demás miembros de nuestra comunidad. De esta manera, ser vacunado contra el COVID-19 debe ser considerado un acto de amor a nuestro prójimo y parte de nuestra responsabilidad moral por el bien común”. -USCCB, Consideraciones morales en relación con las nuevas vacunas del COVID-19.

Dado que las vacunas contra COVID-19 se han considerado moralmente aceptables para proteger las vidas y garantizar la salud de todos en nuestras comunidades, la Arquidiócesis no proporcionará exenciones religiosas para recibir una vacuna contra COVID-19. Las parroquias no deben proporcionar cartas de exención religiosa para la vacunación contra el COVID-19.

Sigamos orando por todos los que han fallecido a causa de esta terrible enfermedad, por sus seres queridos que están experimentando el dolor de la pérdida y por todos los que continúan trabajando diligentemente para cuidar a los enfermos y servir a todos los necesitados durante estos tiempos desafiantes.

Amor, relaciones y la cultura del descarte

Se puede decir mucho sobre cómo piensa la gente sobre algo por el tipo de humor que crean al respecto. Se puede tomar las relaciones humanas, en particular el matrimonio, por ejemplo, el tema de las lecturas de hoy. Recientemente, entré en línea, busqué *chistes sobre el matrimonio*, y esta es una muestra muy pequeña, pero representativa, de lo que encontré.

Todos los matrimonios son felices, es la convivencia posterior la que causa todos los problemas. El matrimonio significa compromiso. Por supuesto, también lo hace la locura. El matrimonio es una relación mutua, si ambas partes saben cuándo guardar silencio. El matrimonio es como un baño caliente. Una vez que te acostumbras, no hace tanto calor. Casarse es muy parecido a ir al restaurante con amigos. Pides lo que quieres, y cuando ves lo que ha pedido la otra persona, desearías haberlo ordenado.

El Papa Francisco ha lamentado a menudo el surgimiento de la cultura del "descarte", en la que *los seres humanos son considerados bienes de consumo para ser usados y luego desechados*. Esta actitud de usar y tirar afecta incluso a lo que deberían ser nuestras relaciones más íntimas y estables, como el matrimonio, que nuestra cultura secular a menudo caracteriza, aunque sea humorísticamente, como marcada por la intimidad no deseada, la locura, la falta de comunicación, la indiferencia, los desacuerdos, la infidelidad y el divorcio. Las lecturas de hoy, sin embargo, pintan una visión muy diferente de lo que Dios quiso que fueran nuestras relaciones entre nosotros, especialmente en el sacramento del matrimonio.

Génesis relata la segunda de las dos narraciones de la creación -- la primera es la historia de la creación de seis días. La versión de hoy se centra generalmente en la necesidad que tenemos los seres humanos de estar en relación unos con otros (*no es bueno que el hombre esté solo*) y particularmente en la unión de un hombre y una mujer en matrimonio (*Por eso el hombre abandonará a su padre y su madre, y se unirá a su mujer y serán los dos una sola cosa*). Dios nos crea por amor para amar, por la relación.

Génesis pinta una imagen muy íntima de lo que debería ser la relación entre un esposo y una esposa. Dios quiere que tengamos un compañero adecuado. Aunque la traducción al español usa las palabras *ser semejante a Adán*, la versión hebrea original usaba las palabras *ezer kenegdō* (la ayudante que es la contraparte del ser humano). El sentido es que Dios quiere que tengamos a alguien que sea nuestro apoyo y fortaleza, alguien que nos ayude a cumplir el propósito para el cual Dios nos creó: experimentar su amor profundo y misterioso al compartirlo con los demás.

El *ayudante* que Dios nos da no está destinado a ser nuestro subordinado. En la antigua cultura del Cercano Oriente, en la que se componía *Génesis*, la palabra *costilla* también significaba *vida* porque estaba cerca del *corazón* de una persona. El sentido es que Dios crea a la mujer a partir de la *vida* y el *corazón* del hombre. Por lo tanto, cada uno debe ser el ayudante del otro de la misma manera que Dios es nuestro ayudante. Juntos, el esposo y la esposa son un signo de la unidad entre Dios y su gente. Juntos, el esposo y la esposa comparten la acción creativa de Dios para traer vida al mundo. Por esta razón, el hombre dice: *Ésta sí es hueso de mis huesos y carne de mi carne*, e inmediatamente se enamora de ella.

¿Por qué, entonces, todos los chistes sobre el matrimonio que lo arrojan bajo una luz tan imperfecta? La alianza matrimonial, como cualquier vocación que se vive fielmente, es difícil de vivir, y cuando agregamos niños a la mezcla, se vuelve mucho más desafiante. El matrimonio es una serie de compromisos voluntarios y amorosos entre individuos que ya no viven únicamente para sí mismos, sino el uno para el otro. El matrimonio es un compartir tan íntimo que la privacidad personal y el ego pasan a un segundo plano; es un vínculo que requiere no poca cantidad de sufrimiento. Como *Hebreos* nos recuerda, Dios se convirtió en uno de nosotros en Jesucristo, para que, a través de su sufrimiento, muerte y resurrección, pudiéramos ser consagrados y llevados a la perfección y a la gloria. Por la gracia de Dios, el sufrimiento experimentado en nuestras relaciones, especialmente en el matrimonio, no conduce a un callejón sin salida, sino a la conversión, el perdón, la renovación y el crecimiento.

Esta visión católica del matrimonio -- de hecho, de todas las relaciones -- se opone absolutamente a la cultura del descarte que nos rodea. No somos consumidores que nos tratamos unos a otros como mercancías para ser explotadas y luego descartadas cuando nos cansamos unos de otros. Más bien, somos discípulos de Jesucristo, quien nos llama sus hermanos y hermanas. Somos discípulos que nos consideramos unos a otros como un don único y asombroso que Dios ha puesto en nuestra vida, un regalo por el cual estamos eterna y humildemente agradecidos. Es un regalo que, si se acepta con amor y se trata con respeto, no envejece y se desvanece, sino que madura con la edad y, como una rara cosecha, revela nuevas facetas de sí mismo con el tiempo.

En el amor mutuo de marido y mujer, se manifiesta el amor fiel y eterno de Dios por la persona humana, una relación que no es una fusión de sí mismos, sino una unidad que reconoce y respeta la diversidad. Es una asociación igualitaria de "ayudantes adecuados" que no viven para sí mismos sino para los demás, y al hacerlo se convierten en un signo del reino de Dios que *nos bendice todos los días de nuestra vida*.

Vacúnese para proteger su salud y la de su comunidad



En colaboración con los sistemas de salud católicos y Caridades Católicas a lo largo del Estado Dorado, los Obispos Católicos de California instan a todos los californianos a vacunarse para evitar que siga propagándose la mortal pandemia de COVID-19, que ha cobrado la vida de más de dos millones de personas en todo el mundo.

Como ha dicho la Congregación para la Doctrina de la Fe del Vaticano, las vacunas ahora disponibles y ofrecidas (Pfizer y Moderna) y las que actualmente están en proceso de aprobación/prueba (AstraZeneca y Johnson & Johnson) son moralmente permisibles y pueden ser utilizadas en buena conciencia.

Más allá de la simple protección de su propia salud y seguridad, los católicos también tienen la obligación de proteger a su familia, sus amigos y su comunidad vacunándose tan pronto como sea posible de acuerdo con las directrices y protocolos de salud pública de su zona. Uno siempre debe consultar con su médico sobre cualquier preocupación médica personal.

Inscripciones de formación en la fe para 2021/2022

El programa de formación en la fe ha retrasado su fecha de inicio hasta el 17 de Octubre de 2021, para permitir más tiempo para la inscripción. Aproveche esta extensión para inscribir a su hijo en su viaje continuo de formación en la fe y celebrar sus sacramentos. Los formularios de inscripción estarán disponibles los domingos después de la Misa de 10:00 am a 2:00 pm en la plaza; y en el Centro Parroquial de lunes a sábado de 10 am a 2 pm. Para registrar a su hijo, debe completar el formulario de registro y proporcionar la documentación adecuada, junto con un depósito mínimo de \$ 60.00. Las formas de pago aceptables son en efectivo (solo el monto exacto) o cheque (a nombre de St. Augustine Church). La inscripción finalizará el 10 de Octubre para permitir que las clases comiencen el 17 de Octubre.



*Los dos serán
uno solo*

LECTURAS DE HOY

Primera lectura — Dios crea una compañera apropiada para Adán: Eva (Génesis 2:18-24).

Salmo — Dichoso el que teme al Señor (Salmo 128 [127]).

Segunda lectura — Cristo, el que consagra, y aquéllos a quienes consagra tienen un mismo origen (Hebreos 2:9-11).

Evangelio — Lo que Dios ha unido, que ningún ser humano lo separe. Dejen que los niños vengan a mí (Marcos 10:2-16).

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LOS MINISTERIOS QUE HABLAN ESPAÑOL SE REÚNEN EN LÍNEA

Durante la pandemia, varios de los ministerios de la Parroquia de San Agustín que hablan español se reúnen en línea. Para obtener el enlace Zoom para una reunión específica del ministerio, póngase en contacto con los coordinadores del ministerio, de la siguiente manera:

El grupo de oración

se reúne los viernes de 7:30 pm. a 9:30 pm.
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